The Inquirer

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SENDING FOR A HERO

THE downfall of political democracy in France would rock the rest of Western Europe. That is the measure of the gravity of events in France, and the measure of the problems that the French people have to solve. No nation today is an isolated unit. There is no return whatever to the supposition that each can act within the orbit of its own affairs without any reference to world opinion. Least of all the one-time great powers of Western Europe.

If de Gaulle were brought to power either legally or by parachute violence, most of the political tensions that trouble Frenchmen would still be there, and would still have to be resolved. It is not necessary to live in Algeria to know that the Moslem population there outnumbers the French; and it is not necessary to have much pre-vision about the future to know that the tensions of this situation cannot be settled by killing off Arabs, or by permanently supposing that in a country which Moslems feel to be theirs, as much as they feel it to be French, they will remain less equal than the French. There is no solution by force, none whatever; world opinion, which includes the whole Arab opinion of North Africa, will not allow it permanently to be settled by force. A revitalized French army might or might not impose its will, but it would have to stay in Algeria, ruling, sooner or later, by the tommy-gun, surrounded by a hostile Arab opinion in surrounding countries, determined never to let the issue die. At some point or other there has to be mutual agreement between the French in Algeria and the Moslems. How is de Gaulle, at present backing the generals in Algeria, likely to make an agreement that the French politicians cannot ? One tension might be solved by him, that between the politicians and the generals, but unless the present emotion in Algeria, presumably fanned by the generals, suddenly vanishes, other tensions would take their place.

Samuel Sent For Saul

The French politicians may or may not be incapable. They have, after all, to govern in a country in which a fair number of people, theoretically at least, are against parliamentary democracy. The Communist and right wing deputies in the Chamber of Deputies, presumably do not make life easier for the politicians who wish to work parliamentary democracy. Politicians are not without criticism in this country, but their job must be a walk in spring compared with what the French politicians have to do. Supposing de Gaulle sacked the lot, or what would be more likely, they refused to work with him, who would take their place ? The General would be left in a political vacuum. Whether he wished it or not he would be a dictator, in old age, forced to rule by personal will, or more likely through a dubious collection of people he would be forced to have around him.

Sending for a hero in time of trouble is an old-fashioned way of getting out of difficulties; Samuel had to send for Saul, but the difficulties usually remain or get worse. General de Gaulle may be an honourable man compared with all the other dictators that have splattered the European scene during the last few decades, but it is even harder for an honourable man to be a dictator or even a semi-one, than a part rogue. The latter can do the dirty work, presumably the honourable man cannot. Much for Europe depends upon the French people at the moment. In many ways the spiritual travail of Europe has been and is being fought out in France. The onlooker (but who is the onlooker these days ?) will fervently trust that the Frenchman will save himself and others.

THE GROUPS

Events in France can give urgency to the follow-up that has been suggested out of the "new situation" that many Unitarian congregations considered within their services of May 4. It is apparent perhaps more than ever, that opinion formed in quietness and strength is going to be of far more use to many people in the future, and far more necessary in the guidance of events, than mass emotion created by mass means. Therefore, it is hoped that the experiment suggested by *The Inquirer* to interested groups will go forward. Full details will be found in our issue of May 17. Space does not allow us to print them again.

It was promised that a subject or subjects for discussion would be printed here. It is relevant to include events in France, if this is so desired.

The subjects for discussion, therefore, are suggested as follows :

(1) If state-nationalism is becoming less and less able to solve problems between states, what emotion is to take its place ?

(2) If misunderstood ideologies, and inadequate myths separate the Russian and the Western peoples, how can the work of understanding be undertaken ?

FAITH AND UNDERSTANDING

THE FOURTH GOSPEL

By A. J. Long

SEVERAL correspondents have sent in queries regarding St. John's Gospel. As doctrinal arguments are often based on the words ascribed to Jesus in *John*, I welcome this opportunity of examining the very vexed question of the authorship and origin of this controversial and enigmatic Gospel. It is, I think, vitally important that we should be familiar with some of the main conclusions of modern scholarship.

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According to the tradition of the Church, the Fourth Gospel was written in Ephesus by John the son of Zebedee, the "beloved disciple", several times referred to in the book, and specifically identified as the author in chapter 21, verse 24. This tradition goes back to Irenaeus (end of 2nd Century), who tells us that, in his boyhood, he had heard Polycarp say that he knew John at Ephesus. But except among Roman Catholics, this view is now widely disputed, and it is generally held that the Gospel cannot be the work of John, or indeed of any original disciple or eye-witness.

The reasons for this spring from a frank recognition of the irreconcilable differences between *John* (the term is retained for convenience) and the other three Gospels (generally known as the Synoptics). If, as is commonly assumed, the Synoptic record is broadly correct, then it is obviously that the account of the ministry and teaching of Jesus in the Fourth Gospel, must be, as least in part, fictitious, an imaginative idyll conceived in the mind of a later Christian writer. It is of course true that the historical accuracy of the Synoptic Gospels is widely challenged nowadays, but most scholars still feel that the Synoptic portrait of Jesus is, at any rate, far more plausible. In *John*, Jesus makes the most extravagant claims on behalf of himself, indulges in long doctrinal discourses, repeatedly requires the acceptance of particular beliefs regarding his own divine nature, and frequently resorts to miracle to compel faith.

In the Synoptics there is hardly a trace of this, and the attitude of Jesus throughout is quite different. Now if the Johannine account is historical, it is impossible to imagine how the Synoptic portrait could ever have arisen. But if the Synoptic version is broadly correct, then it is easy to see how the Johannine "myth" arose, for in the early Church, as in all similar religious movements, there was a progressive tendency to "glamourize" and deify the person of the Founder.

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Most scholars now suspect therefore that the Fourth Gospel is a comparatively late work, and that the verse which identified the author with the Beloved Disciple (a verse which, in any case occurs in a chapter widely held to be a later extraneous appendix) is an incorrect editorial conjecture which found its way into the text. The generally accepted view at the present time is that the Fourth Gospel was written at Ephesus, towards the end of the First Century, not by John the son of Zebedee, but by a certain Christian leader known as John the Elder. We know that there was such a person living in Ephesus at this time, and it is significant that the Second and Third Epistles of John (commonly associated with Ephesus) are ascribed, in the New Testament itself, to "the Elder". Since it is generally held that all three of the so-called Epistles of John (the First is anonymous) are by the same author, and that this author was also responsible for the Fourth Gospel, it seems reasonable to conclude that John the Elder wrote the Gospel. According to this theory, the traditional view simply means that either Irenaeus or Polycarp confused John the Elder with John the son of Zebedee — who, incidentally, may very well have been martyred at a comparatively early date.

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But can we be sure that the Gospel is from the same hand as the Epistles? The identity of language and thought in all four books has led most critics to assume that the Church was at any rate correct in affirming that the Fourth Evangelist was also the author of the Epistles. Indeed, the fact that, in the Gospel, Jesus often uses the language of the Epistles is one of the reasons for rejecting the authenticity of the words ascribed to him. It is at least possible, however, that the Epistles were merely *modelled* on the Gospel (or vice versa) and the distinguished contemporary critic, Professor C. H. Dodd, claims to have demonstrated conclusively, on linguistic grounds, that they are not by the same author. This certainly undermines the view that John the Elder wrote the Gospel.

Another consideration of great importance, and one which is frequently overlooked in discussions of the subject, is the attitude which the early Church adopted towards the Fourth Gospel. Far from being regarded as the supreme charter of orthodoxy, the Gospel was, in fact, very unpopular. Certain sections of the Church were vehemently opposed to it, and its authenticity was not generally accepted until the end of the Second Century. Not only does this conflict with the traditional view of its origin, it also undermines the usual critical theory. The whole issue therefore, is, to a certain extent, still under discussion. Some scholars have suggested that the Gospel may very well have originated in Alexandria, a hotbed of early Christian heresy. We certainly do know that it was much used by some of the Alexandrian "deviationists" and that it was accepted by the Christians in Egypt at a much earlier date than it was elsewhere. If we accept this theory, we may perhaps tentatively conclude that the Fourth Gospel was written in Alexandria, round about A.D. 110 by an unknown and probably unorthodox Jewish Christian.

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But whatever the facts of its authorship—and a definite conclusion is clearly impossible—it seems to be quite obvious that it was not the work of an eye-witness, and that it is not, and was probably never intended to be, historical. As Clement of Alexandria observed, *John* is the "spiritual" gospel—an imaginative meditation rather than a historical study. This means, of course, that we are under no obligation to accept as authentic any of the statements which it ascribes to Jesus.

But this is not to imply that the Johannine Christ is worthless. It is obviously a relief to be able to dispense with some of the more extravagant passages—the egotistical and intolerant claims, for example, which, if historical, would seriously diminish the moral and spiritual stature of Jesus. But there are other passages which are full of supreme religious significance, especially if they are regarded as originating primarily in the mind of the Evangelist. Even the extreme Unitarian, Theodore Parker, could still say: "Thou art the Life, thou art the Way" — an obvious echo of a famous Johannine saying.

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It is perhaps worth remembering that the Fourth Gospel will always remain a Gospel of enigmas and contradictions. If much of it supports orthodox Christianity, there are also many other passages which, if taken literally, are daringly heretical. Even the oft-quote saying, "I and the Father are one" probably does not mean, in the original Greek, what most Christians think it means, and if the Fourth Gospel makes extreme claims on behalf of Jesus, it also ascribes to all Christian believers a divine status which official Christianity has always denied them. Perhaps it is not surprising that the early Church found the Fourth Gospel disturbingly unorthodox.

From My Journal

By "Simplicitas"

I HAD some fun with Jim, our caretaker, tonight, when he stood waiting to close the chapel doors behind me. Everyone calls him by his Christian name and I've even had people who have been with us a considerable time confess they didn't know what his surname is. "Now Jim," I said, "I'm going to suggest to the chapel committee that we promote you". After the usual "Promote me? Mr. S." interchange, I told him that over at the parish church the man who attends to its well-being is now styled "Janitor". I asked Jim whether he wouldn't like us to put him up on our notice board likewise. As I had meant him to do, he told me his personal opinion of those who like to be called dust disposal officers, and rodent operators, and added, "Jim's took care of this chapel for close on 50 years—for I did it for my old dad for five years before he died. And I hope old Jim can take care of it a bit longer, if I'm spared". "All right, Jim", I said as I went down the steps. "We'll not change our caretaker yet awhile", and I marvelled at the wealth of work and worship that can be expressed in so humble a word. But we must be alert to that 50 years' celebration. What can we buy him, an armchair, a radio, or ask him? I know what he'd ask for if we did that! A new "Hoover" for the chapel!

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I am always concerned about the welcome we offer to newcomers to the Chapel. We were comparing experiences over the committee table tonight. Y. who was born in Greytown and came here to work, said no one spoke to him for months. Mr. E. said that on the contrary, he and Mrs. E. were invited out to so many cheese and onion suppers that they nearly expired of it. Mrs. D. made a good point. She said that if she offered an invitation to newcomers she would feel she was putting herself forward. At this point I was asked for my opinion. I said how aware I was myself of this problem and that I tried to progress from a handshake and a smile, through a "nice evening" to a carefully calculated suggestion that I would look in some night if I might. I agreed that I would put our next newcomers under someone's particular wing, and it would be his or her duty to invite the new friends to socials, if they are minded in that direction. That might avoid the multiplicity of invitations to come along that can seem like pestering. The same folk might invite the new folk to a tea party where they could meet several others of the congregation. But I said quite plainly, that if the new people made it clear they didn't want to be involved in social activities, no one must press them. After all, if there are good social manners, why should we not evolve good chapel manners.

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I found our good baker, M. more than usually tired and harassed this evening. "I'm only living for the day when I can retire, Mr. S." he said. I know my people like me to reserve my moral remarks for the pulpit. Were it not so I would have told him that when he talks of living for his retirement, he has already retired from living!

Australia: Seaford: The eighth anniversary service was held on Sunday, April 14, when a congregation which packed the church to capacity assembled to join in devotions and listen to the anniversary sermon delivered by the minister, the Rev. William Bottomley, on the subject "Religion and Community". Among those present were the Federal Member for the division, Major Robert Lindsay, M.H.R., shire councillors of the Seaford Riding, officials and members of the Unitarian Fellowship of Australia, and many who made the acquaintance of the church for the first time. Being a glorious sunny and warm day, the congregation gathered on the lawn after service whilst the tables were laid for the generous anniversary tea, kindly provided by the lady members of the church. The record attendance on this occasion has given great encouragement to the local congregation.

UNITARIANS AND THE WELFARE STATE

By George H. Lowthian

(Mr. Lowthian is an important Trade Union official and a member of the Trade Union Council.)

I AM not to argue about the Welfare State. I know that among any group of church people, representing a cross section of society, that there will be sharp divisions about it. Some will feel it is a boon and a blessing; others will feel it encourages individuals to lean too much on the community. But there is little doubt that the Welfare State is with us and is likely to remain. Changes in economic conditions or in social policy may bring certain changes in the nature of its services and benefits and the conditions on which people will benefit, but the main structure is not likely to be disturbed. All parties recognize that it is the duty of the community to make provision for the care and assistance of the young, the aged, the sick and the needy.

In this new situation our task is to consider the place of the church and what it can do. It must be realized that it was not much before the middle of the last century that the social conscience of the nation began to be awakened to any degree. In the main, it is true to say that influential public opinion was in the 19th century against any form of state concern with matters of health, education and social matters generally. There was a slow concern on the part of local authorities to deal with the homeless and destitute, and Dickens and other writers of the period have indicated something of the miserable approach that was made to the problem. Members of the upper and middle classes, forming in many cases, the background of important Unitarian congregations, began to feel that it was their duty to do something practical for those less fortunate than themselves.

But they were not inspired by any sense of social justice. Their approach, typical of that of liberal minded people generally at that time, was one of benevolence. There was a sort of Samuel Smiles stress about raising the working people to respectability, comparative comfort and steadiness, sobriety, cleanliness and frugality. But if we are critical let us not for one moment minimize the greatness of the humanitarian effort that was made, the useful place in the social life of working class industrial communities that these Unitarian missions played, and the noble, selfless and sacrificial lives of many of the missionaries and social workers.

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Tribute to them is given in a recent study, "Voluntary Societies and Social Policy" by Miss Madelaine Rooff, where a reference is made to the Liverpool Domestic Mission. This Mission was financed by families like the Rathbone family from Liverpool Ullet Road Church. In London a similar mission at Bethnal Green was financed and staffed largely from the Rosslyn Hill Chapel members at Hampstead. This was typical. It is true to say that in the main these Missions represent the only important corporate social work undertaken by our Movement. The policy generally was to encourage individuals to take up social service within the ranks of existing social service bodies as they came into being. This, of course, was done and our people have a fine record of social service in this wide and important field.

Today, individuals who have a social concern, who have a sense of vocation, have a greater chance than ever before, and I would urge that it is the duty of the Church and of Ministers to draw the attention of young people to this ever-growing field of opportunity. To encourage the participation of Christian people in the public services of the Welfare State may well prove to be one of the successful means of ensuring it does not become too bureaucratic and that those engaged in its administration do not look on the matters before them just as a series of "cases". The file on the social workers desk must not be looked on just as a dossier of facts. It deals with people; it tells the story of what is happening to people now, and people matter.

But what of those who do an ordinary job of work already and who have an urge for social service in their leisure time. How can these fulfil the Unitarian concept that seeks to bring the religious spirit into social service and the spirit of social service into religion? What can congregations do? Our own Social Service Department is making an inquiry into this and is to present a report to next year's Annual Meetings.

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Let me cite some of the tasks that can be undertaken. It is a sad sidelight on contemporary life that having achieved so much in the matter of raising and improving the standard of people's lives, we are faced with the fact that in large towns and cities, and sometimes even in the new towns, people are caught up in the dreadful problem of loneliness. The problem is so serious that the National Council of Social Service has actually issued a booklet containing the results of a long-term piece of research. People live in new blocks of flats, in small bed-sitting rooms, in converted houses, many of them are middle-aged and elderly folk; widowers, spinsters who, maybe, looked after parents in younger years and followed no profession. Districts like Kensington and Paddington in London are full of such cases. Here is a chance for a local congregation.

You may well ask — "How does a Church find such people"? It is here that the statutory officers can help.—The civil servants engaged in the public services. Their work brings them into touch with aged folk and lonely people. They can put churches in touch, suggest people who would like a visit, suggest sometimes someone whose room could do with a coat of paint and so on. In many cases, especially where there are local Councils of social service, and community councils, there is a considerable measure of co-operation between statutory officers and the church and its officers. In some places, there is none. In most places, a great deal more could be done and the opportunities should be explored. Lonely folk can be invited to socials at the church, welcomed to another person's home for tea, and made to feel there is someone who is interested, someone who cares.

Since 1906 within our own movement, the Union for Social Service, which functions now as the S.S.D. of our General Assembly, has been striving to create an informed opinion on social problems within our Churches. It has sought to encourage greater individual participation in social service.

The Welfare State offers wide scope for individual Christian service, and if we ask what can we do, we have need but to remember that for us our neighbour is any man anywhere at any time who needs our help. I am sure if this is borne in mind, then again as so often in the past from within the life of our churches, there will come the quiet and earnest voice which says—"Here am I, Send me".

"SUNDAY SCHOOL PRAISE"

By Arthur W. Vallance

FOR those concerned with Sunday Schools the appearance of *Sunday School Praise* (music edition, National Sunday School Union) is quite an event. It is over thirty years since *School Worship* appeared as an excellent collection for orthodox Free Church Sunday Schools, and fifty-three years since the publication of Carey Bonner's *Sunday School Hymnary* which this new book is designed to replace. As a book for regular use in Unitarian Sunday Schools, *Sunday School Praise* would hardly meet the need, yet the amount of valuable material it contains, both in words and music, is astonishing. Those who are responsible for finding material for festivals and anniversaries are advised to buy a copy; it will keep them going for quite a while. There is a good Primary section, new hymns for various seasons and special occasions, and among the general hymns there are plenty that Unitarians will be glad to meet. A feature which many Sunday Schools will find valuable is the selection of Bible readings arranged for group reading or speaking.

It is reassuring to a Liberal Christian to find that the two hymns most frequently spat upon nowadays in the pages of the Hymn Society's bulletin are included, namely, "Father, hear the prayer we offer" and "These things shall be". "Gather us in" finds a place, but without the verses about Eastern and ancient religions, and with the entirely alien and posthumous verse beginning "In thee, O Christ". There are 31 hymns by Unitarian writers, including five by Samuel Longfellow, and four each by Stopford Brooke and W. G. Tarrant.

As a tune-book the collection is very catholic and very useful. Musical horrors have been practically eliminated (though *Dennis* has somehow slipped in with its roly-poly melody that makes me feel sea-sick). There are some quite striking divorces and re-marriages of tunes to words, such as Thiman's excellent *Shere* for "Rise up, O men of God" (though I liked its original form when published with a descant for a Remembrance Sunday hymn, "O Lord our God, arise", better than the present arrangement). If you can sanction the divorce of *Ruth* from "Summer suns are glowing", then *Nous allons* is an excellent suggestion. There are a number of quite new tunes, including 28 by one or other of the two musical editors, all interesting, though some omissions of fine tunes come to mind where one would have thought a new tune hardly necessary. As one who has tried his hand at writing a tune for "Gather us in", I was interested in Anthony Hedges' *Keble*, but I don't think he has said the last word! A new tune, *Master's Man*, for "My Master was a worker", is very good, though personally I like Wallace's *Cheltenham*. I am glad to see that "The fathers built this city" is set to Geoffrey Shaw's tune *Gresham*, an excellent setting for the words. Two new tunes are found for each of the hymns "Softly the silent night" and "O Thou to whom our voices rise", where a change can be recommended.

There are some missed opportunities. Sullivan being under a cloud, "Hush'd was the evening hymn" has been set to Stainer's *Author of Life*, which I can't think a great improvement. Why not a reference to Ireland's *Love Unknown* which appears elsewhere? I was relieved to find that Sullivan's *St. Gertrude* has been retained for "Onward, Christian soldiers", and surprised to find that his harmonization of *Ellers* is adopted. One would hardly have expected the editors to consult *School Praise* and its tune-book, but if they had—well, perhaps they would have agreed that *Youth* is the best tune for "God who touchest earth with beauty", and that Bernard Spaull's "We have heard the voice of the forest" with its tune *Sona* was worth including. And they might have even made other discoveries. Still, I am very grateful for what *Sunday School Praise* has given us.

A PAMPHLET FROM WALES

English Unitarians who cannot speak or read Welsh have, in a sense, felt cut off from the thinking of their Welsh friends; a new pamphlet just issued by the South Wales Unitarian Society, "What is Christianity"—it comes from the pen of the Rev. D. Jacob Davies, editor of *Yr Ymofynydd*, the Welsh Unitarian and Free Christian magazine—gives us a good idea of what line of thought is being followed by progressive Unitarians in Wales. Mr. Davies provides a forthright and expressive discussion of the issues, by portraying a puzzled inquirer, who walks down the street of a Welsh town and cannot understand the conflicting claims of the many orthodox churches of various kinds. Then, in conclusion, he shows the tolerance and goodwill with which Unitarians regard members of all churches and members of none. The statement of Unitarian beliefs about Jesus may be a little to the theological "right" of that which would be agreed by some English Unitarians; but the pamphlet can do nothing but good, and it is to be hoped that it will have a wide circulation. A copy will be sent free to anyone who sends a twopenny stamp to the author, the Rev. D. Jacob Davies, the Manse, Allty Place, Llanbytha.

J.R.

Correspondence

Letters should be addressed to the Editor, "The Inquirer", 14 Gordon Square, London, W.C. 1. They should not in general exceed three to four hundred words in length.

Humanism

SIR,—Mr. Maw disposes of the idea of immortality in the name of clarity of thought. Strange that some of the world's greatest thinkers have held it!

Of course, "disembodied consciousness" is meaningless, but Mr. Maw chose the phrase. "Consciousness" is a state not an entity. We speak of a "conscious mind" or "personality". Never, strangely, of a "conscious body"—in itself significant.

I believe the "conscious soul" is immortal. I use the word "soul" here rather than "personality" to avoid psychological quibbles.

I may well be asked what evidence I have for the existence of the soul. The materialist view regards life as simply the physical and mental functions of a material body, the mental functions—thoughts and emotions—being merely electrical impulses in the brain and nervous system. But when we love someone we do not love merely his body or a set of electrical impulses. We love a "person". Man is thus greater than the sum total of his parts. When he dies, his body is not a "person", but a "thing". Where has the "person" gone?

"Disembodied" is not a very satisfactory word. It suggests that the soul is "in" the body, in a spatial sense. We remember Hastings Rashdall's dictum—"a spirit cannot occupy space". I prefer to think of the soul expressing itself through the body as the musician through his instrument. I find this analogy most helpful. When a master violinist plays it is difficult to think of him and his instrument separately. But when the music ceases and the violin lies soundless, the violinist has not ceased to exist.

Because, earthbound as we are, we cannot fully conceive the nature of a future life, that is no reason for rejecting the idea. Apparently Mr. Maw believes in God. But who can fully comprehend Him?

In a future life, the soul may find some new medium of expression, the "spiritual body" of St. Paul, the "etheric or subtle body" of Eastern thought.

I assure Mr. Maw that I have joy in this present life. But what of those who have never had an opportunity here? Furthermore, it is probable that one day, mankind will come to an end and "perish as if it had never been". If there were no future life, I should certainly believe the Universe to be indifferent to man and his concerns.—Yours,

London, N.10. *J. Robbins.*

SIR,—I thought that the Rev. Donald Maw's first letter was helpful indeed, but it left two points quite vague: (1) the meaning of "revealed religion"—for a whole volume can be written about "revelation"; and (2) the meaning of the word "supernatural" in (f) and (l). It is surely a "human experience" that God sometimes speaks to a man as if both God and man were personal. Does acceptance of this involve belief in God "in the traditional supernatural sense" or not? Then as for Mr. Maw's second letter, I can fully agree with point (a), that human values can have validity apart from any question of "God" or of individual survival. But point (b) does not clarify thought at all. Instead it sounds the trumpets of dogmatism. In the first place, "individual survival" does not necessitate the notion of "disembodied consciousness"; it might only involve transmigration of souls, which I don't accept but which is at least a possibility. In the second place no clear thinker need be browbeaten by talk about "an initial definitional contradiction", etc., if he has taken the trouble to read and understand such a book as J. B. Rhine's "The Reach of the Mind", which describes and seeks to explain a good deal of "human experience". It is good to write with conviction, but Mr. Maw's dogmatism is almost smug.—Yours,

Altrincham. *Arthur W. Vallance.*

SIR,—With Donald Maw's first letter I found myself in general agreement; but it would be hard to find anything in orthodox trinitarian literature to surpass some of the statements in his second letter in sheer dogmatism.

"Human values are valid irrespective of immortality". Granted at once.

"Individual survival necessitates the notion of disembodied consciousness . . . which is a self-contradictory notion. . . ."

Is it? It seems so to Mr. Maw; and let me hasten to add that it also seems so to me; but that does not alter the fact that there are mystics to whom it does not seem so, and who are we so emphatically to assert that they are talking nonsense!

But does "individual survival necessitate the notion of disembodied consciousness"? The vast majority of Unitarians, Spiritualists and, I should imagine, also orthodox Christians today, believe in individual survival in a body which has been variously described as resurrection, astral, etheric and non-atomic. For some, this belief is an act of faith in the power and love of God; for others, embodied personal survival is a proven fact. Is Mr. Maw so certain that appearances are reliable, that for us there is life beyond the present material order, and that Plato, Paul, Swedenborg and Martineau were merely "cultivating a comfortable emotion at the expense of clarity of thought"?—Yours,

Swansea. *Basil Viney.*

"The Man Jesus Christ"

SIR,—The Rev. Arthur Long is quite right. The Dean Row motto reads as he says it should. Relying on memory, I did less than justice to the text, and inadvertently deprived my fellow Unitarians of a little biblical aid and comfort. I am sorry!—Yours,

Wilmslow, Cheshire. *A. B. Downing.*

News Review

A New Church

Rain drummed on the roof of a dreary little wooden hut in the traditional blessing of a Manchester day. Inside the hut were gathered some ninety or so steaming folk from many a humble tenement around. Anxious eyes turned to windows dim with condensation. Suddenly the whole atmosphere changed . . . young voices joined with old in the praise of God.

Saturday, May 10th, will not be forgotten very quickly by those who attended the Ceremony of the Digging of the First Sod for the foundations of the new Unitarian church at Wythenshawe. Suddenly the sky cleared, and upon a word from the minister (the Rev. John Gill) the whole company followed him out on to the sodden, grass-covered site. The least perturbed person of the company was Mrs. M. Croft (79), mother of the Rev. John Croft and the oldest member of the congregation. Earlier, within the comparative shelter of the hut, she had said: "For various reasons the erection of a permanent building has been delayed longer than it had been originally hoped . . . and it is a tribute to the determination of the faithful few that they have carried on for so long under such difficulties. Now they can feel that their determination was justified, and that, at last, the cause of Unitarianism is to have a permanent home in Wythenshawe. I hope that this new chapter in the history of this church, which is now opening, will rally all Unitarians living in the district to support the cause so that in the new building it will be possible to go forward in strength".

With a fund of good humour, the people gathered round to witness Mrs. Croft, with a surprising show of practical "know-how", take a solid-looking and still shining garden spade and with it remove a man-size sod from off the turf. By this symbolic act the building of yet another Unitarian church had begun.

Direct Descent With Pilgrim Fathers

The seating capacity of the Lincoln Unitarian Chapel was filled to overflowing on the occasion of the visit of the President of the General Assembly, the Rt. Hon. J. Chuter Ede, on Sunday, May 18.

On this occasion members of the congregations of Boston, Kirkstead and Gainsborough were present, thus making this a joint service of all the Unitarian congregations in Lincolnshire. Mr. Chuter Ede spoke on the subject of "What follows the four freedoms", and his lucid and inspiring address, enlivened by touches of dry humour and references to his visits to the U.S.A. and Holland was much appreciated. It was, of course (as may or may not be known), that the early Pilgrim Fathers came mostly from the Separatist Congregation established in Gainsborough in the 17th century, whose Pastor, John Smyth, "removed" from Gainsborough to Amsterdam in 1606. Another party of Separatists from Scrooby (10 miles from Gainsborough), under William Brewster and Pastor John Robinson, planned in 1607 to escape from Boston.

The present Unitarian congregation at Gainsborough is in direct line of descent from this 17th century congregation who were determined "to worship God in their own manner."

Prior to the service, the visitors to the old 18th century Meeting House at Lincoln were entertained to tea by the ladies of the Lincoln Unitarian Chapels.

(Continued on page 180)

THE INQUIRER
YOUTH SUPPLEMENT
BY THE UNITARIAN YOUNG PEOPLE'S LEAGUE

FORWARD TOGETHER

The 24th Annual General Meetings of the Unitarian Young People's League, Great Hucklow, May 17 and 18, 1958

By The Editor: The Supplement

A SCOTSMAN complete with kilt and sporran reciting poetry; a minister dancing some relation of the conga in hiking boots; a minor edition of the G.A. President in the Chair ("I shall close this debate in twenty-five minutes"); three beards and a guitar: these were some of the events, personalities and objects to be seen at this year's Annual Meetings—Meetings which faced the one hundred and twelve young people present with a long, formidable agenda of controversial issues, interspersed with welcome breaks for food, relaxation, worship and sleep, this latter after a fashion. As one has come to expect, from the start there was evidence of much thought having been applied beforehand to the matters raised, particularly the resolutions concerned with amendments to the Constitution and nuclear disarmament.

Re-Organization

With regard to the first, it is announced that the governing body of the League, hitherto the National Committee, has been replaced by a National Executive assisted by National Sub-Committees. The Executive is to consist of the League's national officers, an R.E.Y.D. representative, and three individual members. Its powers will be practically equivalent to those of the old National Committee and its work will include development, planning, finance, co-ordination of the Sub-Committees' work, and inter-movement relations.

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The Nuclear Threat

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It is not inappropriate to mention here that later in the week-end Mr. Geoffrey Waywell received a cheque for £10 and a sustained burst of applause to mark his retirement from the office of National Secretary after five years' service.

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Vice-President — Ivan Knowlson (London)
President-Elect — Alan Curren (Horwich)
Secretary — Martin Davies (Liverpool)
Treasurer — Margaret Winterbottom (Stalybridge)
Minutes and Conference Secretary — Brian Schofield (Stalybridge)
International Secretary — Sheila Winterbottom (Stalybridge)
Camp Secretary — Malcolm Sadler (Birmingham)
Individual Executive Members — Keith Hill (London)
Unice Haddock (Bolton)
Geoffrey Waywell (Stand)
Editors:
The Young Unitarian — Neville Kenyon (Stand)
The Youth Supplement — Eileen Kielty (London)

Editorship

As from the June issue Miss Eileen Kielty will take over from the Rev. Geoffrey Petts who is no longer eligible by reason of age to hold a League office. All enquiries regarding the *Supplement* should be addressed in the first instance to 13 Cranmer Road, Edgware, London.

THE CALENDAR OF THE CHURCHES

SUNDAY, JUNE 1, 1958

Aberdeen, Unitarian Church, Skene Street, 11 and 6, Rev. W. B. Tavener
Aberystwyth, New Street Meeting House, 11, Rev. J. [illegible] Davies
Altrincham, Dunham Road Chapel, 11 and 6.30, Supply
Ainsworth, Unitarian Church, Knowsley Road, 11.15 and 3, Rev. B. Gill
Astley, Unitarian Chapel, Manchester Road, 6.30, Supply
Bath, Trim Street Chapel, Unitarian, 6.30, Rev. [illegible]
Belfast, All Souls, Elmwood Avenue, 11.30 and 7, Rev. A. L. Agnew
Belfast, First Church, Rosemary Street, 11.30 and 7, ——
Bessels Green (nr. Sevenoaks), Unitarian Church, 11, Rev. John Kielty
Billingshurst, Free Church, High Street, 11, Rev. J. Martin Hall
[illegible], Unitarian Church, Scarborough Road, 6.30 (June 8) Rev. Maurice Barnes
Birmingham, Church of Messiah, Broad Street, 11 and 6.30, Rev. Gordon [illegible]
Birmingham, Waverley Road Church, and Ward Street Mission, Small Heath, 6.30, Rev. Ronald [illegible]
Blackpool, North Shore, Dickson Road, 10.45 and 6.30, Mr. E. A. West
Blackpool, South Shore, Lytham Road, 11 and 6.30, Mr. Frank Lowe
Bolton, Bank Street, 2.30, Sunday School, 10.30, Rev. E. Shirvell Price, 6.30, Rev. R. I. Pritchard
Bolton, Unity Church, Deane Road, 10.30, Mr. T. [illegible], 6.30, Rev. B. Gill
Boston (Lincs.), Unitarian Chapel, Spain Lane, 6.30, Rev. Henry Hall
Bournemouth, Unitarian Church, West Hill Road, 11, Rev. Lawrence Redfern
Bradford, Broadway Avenue, 3.15, Mr. Wm. Lloyd
Bradford, Town Hall Square, 10.45 and 6.30, Rev. Frank A. Bullock
Bridgwater, Christ Church, Dampiet Street, 3, Sunday School, 6.30, Supply
Bridport, Unitarian Chapel, 11 and 6.30, Rev. G. Randall Jones
Brighton, Christ Church Unitarian, New Road, 11 and 6.30, Rev. John Rowland
Bristol, Lewin's Mead Meeting, 6.30, Rev. A. H. Birtles
Bristol, Oakfield Road, 11, Rev. A. H. Birtles, 6.30, Mr. R. L. Nicholson
Burnley, Unitarian Church, Trafalgar Street, 3, Rev. L. Hallsworth
Bury, Bank Street, 11 and 6.30, Rev. F. M. [illegible]
Cambridge, Memorial Church, Emmanuel Road, 11 and 6, Rev. H. Stewart Carter
Cardiff, The West Grove Unitarian Church, 11 and 6.30, Rev. Roy Jones
Chatham, The Church of the Great Companions, Hamond Hill, 3, Rev. Will Hayes
Cheltenham, Bayshill Unitarian Church, Royal Well, 11, Study Service, 3, Sunday School, 6.30, Rev. J. M. Quine
Chester, Matthew Henry's Chapel, Trinity Street, 11, Supply, 6.30, Rev. L. A. [illegible]
Chesterfield, Elder Yard Church, 10.45, 2.30 and 6.30, Rev. Kenneth Sherratt
Chowbent, Chapel, Atherton, 10.45 and 6.30, Rev. Kenneth Twinn
[illegible], Free Christian Church, [illegible] Street, 6.30, Supply
Crewkerne, Unitarian Church, Hermitage Street, 11 and 6.30, Mrs. M. R. [illegible]
Croydon, Free Christian Church, Wellesley Road, 11, Rev. J. P. Chalk (also 6.30, 1st Sunday in the month)
[illegible], Wilson Street Chapel, 11, Children's Chapel, 6.30, Student
Derby, Friar Gate Unitarian Chapel, 6.30, Supply
Ditchling, Old Meeting House, 10.45, Dr. [illegible] Green
Doncaster, Free Christian Church, Hall Gate, 11 and 6.30, Rev. G. W. [illegible]
Dover, Adrian Street, Unitarian Church, 11, Sunday School, 6.30, Rev. Philip C. [illegible]
Dublin, Stephen's Green, West, 11.30 and 7.30, Rev. E. Savell Hicks
Dudley, Old Meeting House, Wolverhampton Street, 11 and 6.30, Rev. Bruce Findlow
Dukinfield, Old Chapel, Chapel Hill, 10.45 and 6.30, Rev. S. P. [illegible]
Dundee, Unitarian Church, 53 Constitution Road, 11, Rev. E. S. [illegible]
Edinburgh, St. Mark's Church, Castle Terrace, 11 and 6.30, Supply
Exeter, George's Chapel, South Street, 6.30, Rev. Dr. F. D. [illegible]
Gee Cross, Hyde Chapel, 11 and 6.30, Rev. J. Harry Smith
Glasgow, St. Vincent Street, Unitarian Church, 11, Rev. John [illegible]
[illegible], [illegible] Street, 2, Sunday School, 10.45 and 6.30, Rev. W. H. [illegible]
Gloucester, Barton Street, 3, Rev. J. M. Quine
Guildford, Ward Street Church, 11.15, Rev. [illegible]
Hale Chapel, Hale Barns, 10.45 and 6.30, Students
Halifax, Northgate End, 10.45, Mr. R. H. Terry, 6.30, Rev. J. B. [illegible]
Hastings, Free Christian Church, South Terrace, 11, Rev. Dennis Hilton, 6.30, Mrs. Muriel Hilton
Hinckley, Great Meeting, Baines Lane, 11 and 6, Supply
Horsham, Worthing Road, 6.30, Rev. J. Martin Hall
Huddersfield, Fitzwilliam Street, 11, Rev. J. E. [illegible], 3.30, Junior Church
Hull, Park Street Church (Unitarian), 6.30, Rev. [illegible]
Isle of Wight, Newport, High Street, 11 and 6.30, Rev. W. J. [illegible]
Kendal, Market Place, Unitarian Chapel, 6.30, Mr. T. Walker
Kidderminster, New Meeting House, 11 and 6.30, Rev. [illegible] W. Hill
Knutsford, Brook Street Chapel, 11 and 6.30, Rev. [illegible]
Lancaster, St. Nicholas Street Church, 6.30, Supply
Leeds, Mill Hill Chapel, City Square, 10.45, Rev. E. L. [illegible], 6.30, All Faiths Service
Leicester, Narborough Road, 11, Junior Church, 6.30, Mr. C. V. [illegible]
Leicester, The Great Meeting, East Bond Street, 11 and 6.30, Rev. Leonard Mason
Letchworth, Broadway, Miss J. E. [illegible], [illegible], Garth Road, 11, ——
Lewes, Westgate Chapel, 11, Supply
Lincoln, High Street, Unitarian Chapel, 6.30, Rev. H. W. [illegible]
Liverpool, Ancient Chapel of Toxteth, 11 and 6.30, Dr. F. M. [illegible]
Liverpool, Bootle Free Church, 11, Rev. [illegible]
Liverpool, Domestic Mission, Mill Street, 6.30, Rev. J. [illegible]
Liverpool, Gateacre Chapel, 11, Rev. [illegible]
Liverpool, Hamilton Road, Everton, 3, Sunday School, 6.30, Rev. [illegible]
Liverpool, Hope Street, 6.30, Rev. C. A. [illegible]
Liverpool, Ullet Road, 11 and 6.30, Rev. E. G. [illegible]
London, Bell Street, Edgware Road, 6, Rev. Walter M. Long
London, Blackfriars Mission and Stamford Street Chapel, 6.30, Mr. J. [illegible]
London, Brixton, Effra Road, 11, Rev. E. G. Lee
London, Essex Church, Palace Gardens Terrace, Notting Hill Gate, 11 and 6.30, Rev. [illegible]
London, Forest Gate, Upton Lane, 6.30, Mr. T. E. [illegible]
London, Golders Green, Hoop Lane, 11, Miss M. K. [illegible], 6.30, Rev. K. C. [illegible]
London, Hackney, New Gravel Pit Church, Chatham Place, 6.30, Rev. Ralph E. [illegible] (also 11, 1st Sunday in the month)
London, Hampstead, Rosslyn Hill, 11, Rev. [illegible] P. [illegible]
London, Highgate Hill Unitarian Church, 11, Rev. K. C. [illegible]
London, Ilford, High Road, 11, Mr. T. E. [illegible], 6.30, W. L. [illegible]
London, Islington, Upper Street, [illegible] Hall, 6.30, Rev. A. V. Fox
London, Kilburn Unitarian Christian Church, Quex Road, 11, Rev. A. V. Fox
London, Lewisham Unitarian Church, High Street, 11, Rev. T. L. Jones
London, Leytonstone, Lea Bridge Road, Leyton Green, 6.30, Rev. B. H. [illegible]
London, Mansford Street Church, Bethnal Green, 6.30, Rev. John Kielty
London, Richmond Free Church, Ormond Road, 11, Rev. Walter M. Long
London, Stratford, West Ham Lane, Unitarian Church, 11.30, Children's Church, 6.30, Rev. F. [illegible]
London, Wandsworth Unitarian Church, East Hill, 11, Rev. Arthur Peacock (also 6.30, 1st Sunday in the month)
London, Welsh Unitarian Church at Highgate Hill Unitarian Church, 1st and 3rd Sundays, 6, Rev. T. L. Jones
London, Wood Green, Unity Church, Newnham Road, 6.30, Rev. R. Taylor
Lytham St. Annes (Ansdell), Channing Road, 11, Rev. W. A. M. Hillary
Macclesfield, King Edward Street, 10.45, Rev. G. D. [illegible], 6.30, Student
Maidstone, Unitarian Church, Market Buildings, 6.30, Rev. Dennis Hilton
Manchester, Blackley Unitarian Church, Chapel Lane, 6.30, Rev. David C. Doel
Manchester, Cross Street Chapel, 10.45 and 6.30, Dr. E. W. [illegible]
Manchester, Gorton, Brookfield Church, Hyde Road, 10.45 and 6.30, Rev. Maurice Barnes
Manchester, Monton Church, Eccles, 10.45 and 6.30, Rev. W. Hill [illegible]
Manchester, Pendleton Unitarian, Cross Lane, 6.30, Rev. T. W. Roberts
Manchester, Platt Chapel, Rusholme, 6.30, Mr. Kenneth Wright
Manchester, [illegible] Street Mission, 6.30, Rev. B. L. [illegible]
Manchester, Stand Chapel, Whitefield (June 8) 10.45 and 6.30, Rev. Sydney H. Knight
Manchester, Wilbraham Road, Chorlton-cum-Hardy, 11, Mr. Philip M. Brown
Manchester, Wythenshawe, Unitarian Church, Brownley Road, Benchill, 6.30, Rev. John Gill
Mansfield, Old Meeting House, 10.45 and 6.30, Supply
Marple, Unitarian Hall, 31 Stockport Road, 11 each Sunday
Middlesbrough, Free Christian Church, 6.30, Rev. E. A. Davies
Middleton, Old Road Chapel, 2.15, Rev. David C. Doel
[illegible], 3 and [illegible], 6.30, Rev. C. G. [illegible]
Newcastle-on-Tyne, The Church of the Divine Unity, Ellison Place, 11 and 6.30, Rev. John [illegible]
Newchurch (Rossendale) Bethlehem Unitarian Church, 10.30 and 6, Supply.
Northampton, Kettering Road Church, 6.30, Mr. G. J. [illegible]
Norwich, Octagon Chapel, Colegate, 11, Rev. J. A. [illegible]
Nottingham, High Pavement Chapel, 10.45 and 6.30, Rev. C. Gordon Bolam
Oldbury, Unitarian Church, Birmingham Street, 11 and 6.30, Rev. Harold A. [illegible]
Oldham, Lord Street Chapel, 10.45 and 6.30, Rev. T. E. Nuttall
Oxford, Manchester College Chapel, 11.30, The Rev. The Principal
Padiham, Nazareth Unitarian Church, Knight Hill, 10.30 and 6, Rev. L. Hallsworth
Park Lane Chapel, near Wigan, 11 and 6.30, Rev. [illegible]
Plymouth, Unitarian Church, [illegible] Road, 11 and 6.30, Rev. E. H. [illegible]
Poole, Unitarian Church, Hill Street, 11, Junior Church, 6.30, Rev. J. W. [illegible]
Portsmouth, John Pounds Memorial Church, High Street, 11, Junior Church, 6.30, Mr. J. E. [illegible]
Preston, Unitarian Chapel, Church Street, 6.30, Rev. A. W. M. Hillary
Ringwood, Hants, The Meeting House, 11, Rev. F. [illegible]
Rivington Chapel, Nr. Horwich, Lancs., 3, Rev. R. I. Pritchard
Rochdale, Blackwater Street, 10.30 and 6, Rev. F. W. [illegible]
Rotherham, Church of Our Father, 10.45 and 6.30, Rev. E. Phillips
[illegible], [illegible] Road, 11, Rev. John Gill
Scarborough, Unitarian Church, Westborough, 6.30, Rev. W. T. [illegible]
Sheffield (Attercliffe), 6.30, No Service
Sheffield, Fulwood Old Chapel, 11 and 6.30, Dr. H. J. McLachlan
Sheffield, Unity Church, Crookesmoor Road, 11 and 6.30, Rev. E. D. Davies
Sheffield, Upper Chapel, 11 and 6.30, Rev. G. Stanley [illegible]
Shrewsbury, High Street, Unitarian, 11 and 6.30, Supply
Sidmouth, Old Meeting, Unitarian, High Street, 11 and 6.30, Rev. H. [illegible]
Southampton, Church of the Saviour, London Road, 6.30, Rev. W. T. H. [illegible]
Southend-on-Sea, Darnley Road, 6.30, Mr. F. [illegible]
Southport, Portland Street Church, 11 and 6.30, Rev. T. J. [illegible]
Stockport, Unitarian Church, St. Peter's Gate, 10.30 and 6.30, Rev. J. R. [illegible]
St. Helens, Corporation Street, 6.30, Mr. A. [illegible]
Stockton-on-Tees, Wellington Street, 6.30, Rev. A. D. [illegible] (also 11, 2nd Sunday in the month)
Sunderland, Presbyterian Unitarian Chapel, 11, Rev. C. [illegible]
Swansea, Unitarian Church, High Street, 6.30, Rev. B. [illegible] (also 11, First Sunday in the month)
[illegible], [illegible] Free Christian Meeting House, 11, Supply
Swinton, Swinton Hall Road, 10.45, Student, 6.30, Rev. F. B. [illegible]
Taunton, Mary St. Chapel, 11, Supply
Tenterden, Old Meeting House, Ashford Road, 6.30, Rev. G. [illegible]
Todmorden, Unitarian Church, 10.45 and 6, Rev. [illegible] L. [illegible]
Torquay, Unity Church, Montpellier Road, 11 and 6.30, Rev. Charles [illegible]
Trowbridge, Conigre Unitarian Church, 11, Rev. S. [illegible]
Warrington, Cairo Street, 10.30 and 6.30, Rev. Eric Wild
Watford, Friends' House, Church Road (by permission), 7.30 first Sunday in the month
Wallasey, Memorial Church, Manor Road, 11, Rev. L. A. [illegible], 6.30, Supply
Walsall, Unitarian Free Church, Stafford Street, 11, Mrs. [illegible], 2.30, Sunday School
West Bromwich, Lodge Road, 11, Children's Church, 6.15, Rev. H. [illegible]
West Kirby, [illegible] Gardens, 11, Rev. Maurice [illegible] (also 6.30, first Sunday in the month)
Whitby, Flowergate, 6, Mr. E. E. [illegible]
Wilmslow, Dean Row, 10.45, Rev. A. B. Downing, Styal, 6.30, Rev. A. B. Downing
York, St. Saviourgate Chapel, 6.30, Rev. J. S. [illegible]
The National Unitarian Fellowship provides for those unable to attend a Unitarian Church. For information write to the Secretary, N.U.F., 15 Gordon Sq., W.C.1.

AUSTRALIA

Adelaide, Unitarian Christian Church, Wakefield St., 11 and 7, Rev. [illegible]
Melbourne, Unitarian Church, Cathedral Place, C.2.; Unitarian Hall [illegible], 4.15. Services: 4 p.m., second Sunday in each month. Evening 7 p.m., Rev. V. James
Perth, Western Australia, Unitarian Free Christian Fellowship, Rev. R. H. [illegible], 122 [illegible] Street, Scarborough, West Australia
Sydney, New South Wales, Unitarian Church, 15 Francis Street (off College St.), 7.15, Rev. D. W. [illegible], Manse Telephone [illegible]
Unitarian Fellowship of [illegible], 1 [illegible], Melbourne, C.1. Minister: Rev. W. [illegible]. Meetings as advertised.
[illegible] Christian Church, [illegible] Road, [illegible] (Vic.) S.S. weekly at 2.15 p.m. Public Worship, fortnightly, 3.15 p.m. Minister: Rev. W. [illegible]

CANADA

Montreal, Church of the Messiah, Sherbrooke Street West and Simpson Street, 11, Rev. Angus Cameron
Toronto, First Unitarian Church, 175 St. Clair Avenue West, 11, Rev. W. P. Jenkins
Vancouver, B.C., Unitarian Church of Vancouver, 1,550 Tenth Avenue West, 11, Rev. A. P. [illegible]

NEW ZEALAND

Auckland, Unitarian Church, Ponsonby Road, 11 and 7, Mr. M. J. [illegible]
Wellington, Service suspended — Enquiries — Mrs. [illegible], Tel. [illegible]

SOUTH AFRICA

Cape Town, [illegible] Street, 11, Sunday School; 7 Service, Rev. Maurice C. [illegible]

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Secretary	— Martin Davies (Liverpool)
Treasurer	— Margaret Winterbottom (Stalybridge)
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Camp Secretary	— Malcolm Sadler (Birmingham)
Individual Executive Members	— Keith Hill (London) Unice Haddock (Bolton) Geoffrey Waywell (Stand)
Editors:	
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The Youth Supplement	— Eileen Kielty (London)

Editorship

As from the June issue Miss Eileen Kielty will take over from the Rev. Geoffrey Petts who is no longer eligible by reason of age to hold a League office. All enquiries regarding the *Supplement* should be addressed in the first instance to 13 Cranmer Road, Edgware, London.

THE CALENDAR OF THE CHURCHES

SUNDAY, JUNE 1, 1958

ABERDEEN, Unitarian Church, Skene Street, 11 and 6, Rev. W. B. Taverner
ABERYSTWYTH, New Street Meeting House, 11, Rev. J. [illegible] Davies
ALTRINCHAM, Dunham Road Chapel, 11 and 6.30, Supply
AINSWORTH, Unitarian Church, Knowsley Road, 11.15 and 3, Rev. B. Gill
ASTLEY, Unitarian Chapel, Manchester Road, 6.30, Supply
BATH, Trim Street Chapel, Unitarian, 6.30, Rev. [illegible]
BELFAST, All Souls, Elmwood Avenue, 11.30 and 7, Dr. A. L. Agnew
BELFAST, First Church, Rosemary Street, 11.30 and 7, ——
BESSELS GREEN (nr. Sevenoaks), Unitarian Church, 11, Rev. John Kielty
BILLINGSHURST, Free Church, High Street, 11, Rev. J. Martin Hall
BIRKENHEAD, Unitarian Church, Bessborough Road, 6.30 (June 8) Rev. Maurice [illegible]
BIRMINGHAM, Church of Messiah, Broad Street, 11 and 6.30, Rev. Gordon Stuart
BIRMINGHAM, Waverley Road Church, and Hurst Street Mission, Small Heath, 6.30, Rev. Ronald McGraw
BLACKPOOL, North Shore, Dickson Road, 10.45 and 6.30, Mr. E. A. West
BLACKPOOL, South Shore, Lytham Road, 11 and 6.30, Mr. Frank Lowe
BOLTON, Bank Street, 2.30, Sunday School, 10.30, Rev. E. Shirvell Price, 6.30, Rev. R. J. Pritchard
BOLTON, Unity Church, Deane Road, 10.30, Mr. T. Sharples, 6.30, Rev. B. Gill
BOSTON (Lincs.), Unitarian Chapel, Spain Lane, 6.30, Rev. Henry Hall
BOURNEMOUTH, Unitarian Church, West Hill Road, 11, Rev. Lawrence Redfern
BRADFORD, Broadway Avenue, 3.15, Mr. Wm. Lloyd
BRADFORD, Town Hall Square, 10.45 and 6.30, Rev. Frank A. Bullock
BRIDGWATER, Christ Church, Dampiet Street, 3, Sunday School, 6.30, Supply
BRIDPORT, Unitarian Chapel, 11 and 6.30, Rev. G. Randall Jones
BRIGHTON, Christ Church Unitarian, New Road, 11 and 6.30, Rev. John Rowland
BRISTOL, Lewin's Mead Meeting, 6.30, Rev. A. H. Birtles
BRISTOL, Oakfield Road, 11, Rev. A. H. Birtles, 6.30, Mr. R. L. Nicholson
BURNLEY, Unitarian Church, Trafalgar Street, 3, Rev. L. Hallsworth
BURY, Bank Street, 11 and 6.30, Rev. F. M. [illegible]
CAMBRIDGE, Memorial Church, Emmanuel Road, 11 and 6, Rev. H. Stewart Carter
CARDIFF, The West Grove Unitarian Church, 11 and 6.30, Rev. Roy Jones
CHATHAM, The Church of the Great Companions, Hamond Hill, 3, Rev. Will Hayes
CHELTENHAM, Bayshill Unitarian Church, Royal Well, 11, Study Service, 3, Sunday School, 6.30, Rev. J. M. Quinn
CHESTER, Matthew Henry's Chapel, Trinity Street, 11, Supply, 6.30, Rev. L. A. Gribble
CHESTERFIELD, Elder Yard Church, 10.45, 2.30 and 6.30, Rev. Kenneth [illegible]
CHOWBENT, Chapel, Atherton, 10.45 and 6.30, Rev. Kenneth Twinn
CREWE, Free Christian Church, Beech Street, 6.30, Supply
CREWKERNE, Unitarian Church, Hermitage Street, 11 and 6.30, Mrs. M. R. [illegible]
CROYDON, Free Christian Church, Wellesley Road, 11, Rev. J. P. Chalk (also 6.30, 1st Sunday in the month)
DENTON, Wilton Street Chapel, 11, Children's Chapel, 6.30, Student
DERBY, Friar Gate Unitarian Chapel, 6.30, Supply
DITCHLING, Old Meeting House, 10.45, Dr. Ernest Green
DONCASTER, Free Christian Church, Hall Gate, 11 and 6.30, Rev. G. W. [illegible]
DOVER, Adrian Street, Unitarian Church, 11, Sunday School, 6.30, Rev. Philip C. [illegible]
DUBLIN, Stephen's Green, West, 11.30 and 7.30, Rev. E. Savell Hicks
DUDLEY, Old Meeting House, Wolverhampton Street, 11 and 6.30, Rev. Bruce Findlow
DUKINFIELD, Old Chapel, Chapel Hill, 10.45 and 6.30, Rev. S. P. [illegible]
DUNDEE, Unitarian Church, 53 Constitution Road, 11, Rev. [illegible]
EDINBURGH, St. Mark's Church, Castle Terrace, 11 and 6.30, Supply
EXETER, George's Chapel, South Street, 6.30, Rev. Dr. [illegible]
GEE CROSS, Hyde Chapel, 11 and 6.30, Rev. J. [illegible]
GLASGOW, St. Vincent Street, Unitarian Church, 11, Rev. [illegible]
GLOSSOP, Fitzalan Street, 3, Sunday School, 10.45 and 6.30, Rev. W. H. [illegible]
GLOUCESTER, Barton Street, 3, Rev. J. M. Quinn
GODALMING, Ward Street Church, 11.15, Rev. R. Nicol Cross
HALE CHAPEL, Hale Barns, 10.45 and 6.30, Students
HALIFAX, Northgate End, 10.45, Mr. R. H. Terry, 6.30, Rev. J. B. [illegible]
HASTINGS, Free Christian Church, South Terrace, 11, Rev. [illegible] Hilton, 6.30, Mrs. [illegible] Hilton
HINCKLEY, Great Meeting, Baines Lane, 11 and 6, Supply
HORSHAM, Worthing Road, 6.30, Rev. J. Martin Hall
HUDDERSFIELD, Fitzwilliam Street, 11, Rev. J. B. [illegible], 3.30, Junior Church
HULL, Park Street Church (Unitarian), 6.30, Rev. [illegible]
ISLE OF WIGHT, Newport, High Street, 11 and 6.30, Rev. W. J. [illegible]
KENDAL, Market Place, Unitarian Chapel, 6.30, Mr. T. [illegible]
KIDDERMINSTER, New Meeting House, 11 and 6.30, Rev. [illegible] W. Hill
KNUTSFORD, Brook Street Chapel, 11 and 6.30, Rev. Albert [illegible]
LANCASTER, St. Nicholas Street Chapel, 6.30, Supply
LEEDS, Mill Hill Chapel, City Square, 10.45, Rev. E. L. [illegible], 6.30, All Faiths Service
LEICESTER, Narborough Road, 11, Junior Church, 6.30, Mr. C. V. [illegible]
LEICESTER, The Great Meeting, East Bond Street, 11 and 6.30, Rev. Leonard Mason
LETCHWORTH, Sunday, Miss J. E. [illegible], [illegible], Garth Road, 11, ——
LEWES, Westgate Chapel, 11, Supply
LINCOLN, High Street, Unitarian Chapel, 6.30 Rev. H. W. [illegible]
LIVERPOOL, Ancient Chapel of Toxteth, 11 and 6.30, Dr. P. N. [illegible]
LIVERPOOL, Bootle Free Church, 11, Rev. [illegible]
LIVERPOOL, Domestic Mission, Mill Street, 6.30, Rev. J. [illegible]
LIVERPOOL, Gateacre Chapel, 11, Rev. [illegible] B. [illegible]
LIVERPOOL, Hamilton Road, Everton, 3, Sunday School, 6.30, Rev. Norman [illegible]
LIVERPOOL, Hope Street, 6.30, Rev. C. A. [illegible]
LIVERPOOL, Ullet Road, 11 and 6.30, Rev. E. B. [illegible]
LONDON, Bell Street, Edgware Road, 6, Rev. Walter M. Long
LONDON, Blackfriars Mission and Stamford Street Chapel, 6.30, Mr. J. [illegible]
LONDON, Brixton, Effra Road, 11, Rev. E. G. Lee
LONDON, Essex Church, Palace Gardens Terrace, Notting Hill Gate, 11 and 6.30, Rev. [illegible]
LONDON, Forest Gate, Upton Lane, 6.30, Mr. T. E. Dowson
LONDON, Golders Green, Hoop Lane, 11, Miss M. K. [illegible], 6.30, Rev. K. C. Thompson
LONDON, Hackney, New Gravel Pit Church, Chatham Place, 6.30, Rev. Ralph E. [illegible] (also 11, 1st Sunday in the month)
LONDON, Hampstead, Rosslyn Hill, 11, Rev. [illegible] P. [illegible]
LONDON, Highgate Hill Unitarian Church, 11, Rev. K. C. Thompson
LONDON, Ilford High Road, 11, Mr. T. E. Dowson, 6.30, W. L. [illegible]
LONDON, Islington, Upper Street, [illegible] Hall, 6.30, Rev. A. V. Fox
LONDON, Kilburn Unitarian Christian Church, Quex Road, 11, Rev. A. V. Fox
LONDON, Lewisham Unitarian Church, High Street, 11, Rev. T. L. Jones
LONDON, Leytonstone, Lea Bridge Road, Leyton Green, 6.30, Rev. R. B. [illegible]
LONDON, Mansford Street Church, Bethnal Green, 6.30, Rev. John Kielty
LONDON, Richmond Free Church, Ormond Road, 11, Rev. Walter M. Long
LONDON, Stratford, West Ham Lane, Unitarian Church, 11.15, Children's Church, 6.30, Rev. F. [illegible]
LONDON, Wandsworth Unitarian Church, East Hill, 11, Rev. Arthur Peacock (also 6.30, 1st Sunday in the month)
LONDON, Welsh Unitarian Church at Highgate Hill Unitarian Church, 1st and 3rd Sundays, 6, Rev. T. L. Jones
LONDON, Wood Green, Unity Church, Newnham Road, 6.30, Rev. R. Taylor
LYTHAM ST. ANNES (Ansdell), Channing Road, 11, Rev. W. A. M. Hellary
MACCLESFIELD, King Edward Street, 10.45, Rev. O. D. [illegible], 6.30, Student
MAIDSTONE, Unitarian Church, Market Buildings, 6.30, Rev. [illegible] Hilton
MANCHESTER, Blackley Unitarian Church, Chapel Lane, 6.30, Rev. David C. Doel
MANCHESTER, Cross Street Chapel, 10.45 and 6.30, Dr. E. W. Wilder
MANCHESTER, Gorton, Brookfield Church, Hyde Road, 10.45 and 6.30, Rev. Maurice [illegible]
MANCHESTER, Monton Church, Eccles, 10.45 and 6.30, Rev. W. Hill [illegible]
MANCHESTER, Pendleton Unitarian, Cross Lane, 6.30, Rev. T. W. Roberts
MANCHESTER, Platt Chapel, Rusholme, 6.30, Mr. Kenneth Wright
MANCHESTER, [illegible] Street Mission, 6.30, Rev. B. L. [illegible]
MANCHESTER, Stand Chapel, Whitefield (June 8) 10.45 and 6.30, Rev. Sydney H. Knight
MANCHESTER, Wilbraham Road, Chorlton-cum-Hardy, 11, Mr. Philip M. Brown
MANCHESTER, Wythenshawe, Unitarian Church, Brownley Road, Benchill, 6.30, Rev. John Gill
MANSFIELD, Old Meeting House, 10.45 and 6.30, Supply
MARPLE, Unitarian Hall, 31 Stockport Road, 11 each Sunday
MIDDLESBROUGH, Free Christian Church, 6.30, Rev. E. A. Davies
MIDDLETON, Old Road Chapel, 2.15, Rev. David C. Doel
MORETONHAMPSTEAD, 3 and Newton Abbot, 6.30, Rev. C. O. [illegible]
NEWCASTLE-ON-TYNE, The Church of the Divine Unity, Ellison Place, 11 and 6.30, Rev. John [illegible]
NEWCHURCH (Rossendale) Bethlehem Unitarian Church, 10.30 and 6, Supply.
NORTHAMPTON, Kettering Road Church, 6.30, Mr. G. J. [illegible]
NORWICH, Octagon Chapel, Colegate, 11, Rev. J. A. [illegible]
NOTTINGHAM, High Pavement Chapel, 10.45 and 6.30, Rev. C. Gordon Bolam
OLDBURY, Unitarian Church, Birmingham Street, 11 and 6.30, Rev. Harold A. Gore
OLDHAM, Lord Street Chapel, 10.45 and 6.30, Rev. T. E. Nuttall
OXFORD, Manchester College Chapel, 11.30, The Rev. The Principal
PADIHAM, Nazareth Unitarian Church, Knight Hill, 10.30 and 6, Rev. L. Hallsworth
PARK LANE CHAPEL, near Wigan, 11 and 6.30, Rev. Gordon [illegible]
PLYMOUTH, Unitarian Church, [illegible] Road, 11 and 6.30, Rev. E. H. [illegible]
POOLE, Unitarian Church, Hill Street, 11, Junior Church, 6.30, Rev. J. W. [illegible]
PORTSMOUTH, John Pounds Memorial Church, High Street, 11, Junior Church, 6.30, Mr. J. E. [illegible]
PRESTON, Unitarian Chapel, Church Street, 6.30, Rev. A. W. M. Hellary
RINGWOOD, Hants, The Meeting House, 11, Rev. F. [illegible]
RIVINGTON CHAPEL, Nr. Horwich, Lancs., 3, Rev. R. J. Pritchard
ROCHDALE, Blackwater Street, 10.30 and 6, Rev. F. W. [illegible]
ROTHERHAM, Church of Our Father, 10.45 and 6.30, Rev. E. Phillips
SALE, [illegible] Road, 11, Rev. John Gill
SCARBOROUGH, Unitarian Church, Westborough, 6.30, Rev. W. T. [illegible]
SHEFFIELD (Attercliffe), 6.30, No Service
SHEFFIELD, Fulwood Old Chapel, 11 and 6.30, Dr. H. J. McLachlan
SHEFFIELD, Unity Church, Crookesmoor Road, 11 and 6.30, Rev. E. D. Davies
SHEFFIELD, Upper Chapel, 11 and 6.30, Rev. G. Stanley Whitby
SHREWSBURY, High Street, Unitarian, 11 and 6.30, Supply
SIDMOUTH, Old Meeting, Unitarian, High Street, 11 and 6.30, Rev. H. Whitaker
SOUTHAMPTON, Church of the Saviour, London Road, 6.30, Rev. W. T. H. Evans
SOUTHEND-ON-SEA, Darnley Road, 6.30, Mr. F. [illegible]
SOUTHPORT, Portland Street Church, 11 and 6.30, Rev. T. J. [illegible]
STOCKPORT, Unitarian Church, St. Peter's Gate 10.30 and 6.30, Rev. J. R. [illegible]
ST. HELENS, Corporation Street, 6.30, Mr. A. Patterson
STOCKTON-ON-TEES, Wellington Street, 6.30, Rev. A. D. Williams (also 11, 2nd Sunday in the month)
STOURBRIDGE, Presbyterian Unitarian Chapel, 11, Rev. C. [illegible]
SWANSEA, Unitarian Church, High Street, 6.30, Rev. B. [illegible] (also 11, First Sunday in the month)
[illegible], [illegible] Free Christian Meeting House, 11, Supply
SWINTON, Swinton Hall Road, 10.45, Student, 6.30, Rev. F. B. [illegible]
TAUNTON, Mary St. Chapel, 11, Supply
TENTERDEN, Old Meeting House, Ashford Road, 6.30, Rev. G. [illegible]
TODMORDEN, Unitarian Church, 10.45 and 6, Rev. [illegible] L. [illegible]
TORQUAY, Unity Church, Montpellier Road, 11 and 6.30, Rev. Charles [illegible]
TROWBRIDGE, Conigre Unitarian Church, 11, Rev. S. Spencer
WARRINGTON, Cairo Street, 10.30 and 6.30, Rev. Eric Wild
WATFORD, Friends' House, Church Road (by permission), 7.30 (last Sunday in the month)
WALLASEY, Memorial Church, Manor Road, 11, Rev. L. A. Gribble, 6.30, Supply
WALSALL, Unitarian Free Church, Stafford Street, 11, Mrs. [illegible], 2.30, Sunday School
WEST BROMWICH, Lodge Road, 11, Children's Church, 6.15, Rev. H. [illegible]
WEST KIRBY, [illegible] Gardens, 11, Rev. Maurice [illegible] (also 6.30, first Sunday in the month)
WHITBY, Flowergate, 6, Mr. E. E. [illegible]
WILMSLOW, Dean Row, 10.45, Rev. A. B. Downing, Styal, 6.30, Rev. A. B. Downing
YORK, St. Saviourgate Chapel, 6.30, Rev. J. S. [illegible]
THE NATIONAL UNITARIAN FELLOWSHIP provides for those unable to attend a Unitarian Church. For information write to the Secretary, N.U.F., 15 Gordon Sq., W.C.1.

AUSTRALIA

ADELAIDE, Unitarian Christian Church, Wakefield St., 11 and 7, Rev. Colin [illegible]
MELBOURNE, Unitarian Church, Cathedral Place, C.2; Unitarian Half-Hour broadcast, 4.15. Services: 4 p.m., second Sunday in each month. Evening 7 p.m., Rev. V. James
PERTH, Western Australia, Unitarian Free Christian Fellowship, Rev. R. H. [illegible], 111 Duke Street, Scarborough, West Australia
SYDNEY, New South Wales, Unitarian Church, 15 Francis Street (off College St.), 7.15, Rev. D. W. [illegible], Minister, Telephone [illegible]
UNITARIAN FELLOWSHIP OF AUSTRALIA, 1 [illegible] Alley, Melbourne, C.1. Minister: Rev. W. [illegible]. Meetings as advertised.
[illegible] COMMUNITY CHURCH, Austin Road, Seaford (Vic.) S.S. weekly at 2.15 p.m. Public Worship, fortnightly, 3.15 p.m. Minister: Rev. W. [illegible]

CANADA

MONTREAL, Church of the Messiah, Sherbrooke Street West and Simpson Street, 11, Rev. Angus Cameron
TORONTO, First Unitarian Church, 175 St. Clair Avenue West, 11, Rev. W. P. Jenkins
VANCOUVER, B.C., Unitarian Church of Vancouver, 1550 Tenth Avenue West, 11, Rev. A. P. [illegible]

NEW ZEALAND

AUCKLAND, Unitarian Church, Ponsonby Road, 11 and 7, Mr. W. J. [illegible]
WELLINGTON, Service suspended—Enquiries—Mrs. [illegible], Tel. [illegible]

SOUTH AFRICA

CAPE TOWN, Hout Street, 11, Sunday School; 7 Service, Rev. [illegible] C. [illegible]

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Holidays Abroad

TWO VACANCIES—Norway (July 12-24). Vacancies Copenhagen (August 12-22) and Lugano (August 18-29). Unitarian parties personally conducted. Lone travellers welcome. Nothing strenuous. Rev. George Parkinson, 4 Balmoral Road, Doncaster.

Pulpit Supply

Ministers on holiday in or near Edinburgh, this summer, who are willing to conduct a service in St. Mark's during the present vacancy, please write to the Church Secretary.

(Continued from page 177)

Women's League: The Liverpool District held their Spring Meeting at West Kirby Church on Tuesday, April 29, 1958.

Mrs. Mitchell conducted the service, and in her address spoke of the Jubilee Year of the League, which, she said, was not only an opportunity to look back. It is helpful to think of the past, but we must also look forward. She entitled her address "Handing on the Torch".

Tea was enjoyed in the Church hall with the traditional West Kirby happy hospitality, followed by the meeting. Mrs. Mitchell gave a talk on "Fellowship", paying tribute to Miss Grace Mitchell, happily still with us, who founded League Fellowship twenty-five years ago.

This is a very important part of League work, and Mrs. Mitchell gave many examples of how lonely Unitarians have been helped and have been formed into groups through its ministrations finding the joy and comfort of friendliness.

Through correspondence, especially in our overseas churches, members are brought together. Our church in Copenhagen is the only Unitarian church in Scandinavia, and keeps in close touch with friends in England.

Reports on the General Assembly meetings were given by delegates, and the meeting closed with a very sincere vote of thanks to Mrs. Mitchell and to West Kirby League, expressed by Mrs. Marten.

London: The 123rd annual meeting of the London Domestic Mission Society was held at the Bell Street Mission on April 29. Owing to the indisposition of the president, Mr. Owen F. Fernall-Jones, Mr. T. Hollinsworth presided over a good attendance of members and friends. He recalled the efforts of those who had started the Domestic Missions, and illustrated the conditions in those days by reading a descriptive passage from Trevelyan's *Social History*. After the reports had been adopted, the Rt. Hon. J. Chuter Ede moved a resolution expressing confidence in the principles of the Society and appreciation of the work of the Missionary and his helpers. In a delightful and stimulating address, he showed how the silent revolution had transformed the conditions in which the Mission operated. The public conscience had been aroused and quickened by the work of the missionaries and other social workers, with the result that the Welfare State had removed chronic poverty from our midst. He went on to show how an institution like the Mission could be of inestimable value to the chronic sick and aged, and the ordinary folk without academic learning. It was in such an institution that they could find the brotherly hand of the Missionary and an avenue for the realization of their personality.

The Rev. W. Waddington proposed the election of the officers and committee, which was seconded by Dr. Dorothy Tarrant and duly carried.

Councillor the Rev. Walter M. Long spoke of his ministry, extending over thirty-five years. He had always tried to foster the ideas so admirably expressed by Mr. Chuter Ede. In an over-crowded district the Mission was a larger home, founded on Christian fellowship, and within the Missions the youth of our churches could find a wide field for social service, as others did in pre-war days. He also thanked the subscribers, drawn from many of our churches, who supported his "ministry at large" in the St. Marylebone district.

Mr. R. P. Jones proposed and Mr. D. House seconded the final resolution of thanks to the chairman and Mr. Chuter Ede and the Bell Street friends for their hospitality.

London: Newington Green: The Civic Service held on Sunday, May 4, constituted the first of a series of meetings by which the church will celebrate its 250th anniversary.

A long procession of local aldermen, councillors, etc., entered the church, headed by the minister (Rev. J. Reece Walker) and the Mayor (Councillor Mrs. M. Miller, J.P.).

In the course of his sermon Mr. Walker referred to his friendship with the Mayor. She was a welcome visitor to a Liberal Christian congregation for she was herself a devoted member of the neighbouring Liberal Jewish Synagogue.

The minister devoted the rest of his sermon to a consideration of the various issues now involved in the release of atomic energy.

North-East Lancs. Women's League: The quarterly meeting was held at Newchurch on May 14. There was a good attendance. Mrs. Simons, of Newchurch, took the service. At the evening meeting Miss Newell, of Todmorden, and Mrs. Petts, of Colne, gave a report of their visit to the G.A. Meeting.

Exeter: At a meeting of the above congregation, held on Sunday, May 18, the following unanimous decision was made upon the General Assembly meetings:

"We, the congregation of George's Chapel, Exeter, feel deep concern and deplore the guillotining of Resolution 14 and the vital issue of nuclear disarmament being at the end of the Agenda and so without adequate time being allowed for discussion.

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[illegible]